

Drink destroys love. It makes a man neglect and forget wife, and children, and friends. It makes a man do most unnatural things. It is the foe of all affection and friendship, and, therefore, as I want to have friends, and keep friends, and be worthy of friends, I do not touch drink.

10. Because I want to go to heaven. The Bible says that "no drunkard shall inherit the kingdom of heaven," and I do not want to run any risk of missing heaven. This is a supreme reason, among a great many other reasons I might name, why I never use intoxicating liquors at all, but am "Yours teetotally."

WANTED—TWO MILLION BOYS

This is the cry now being echoed from shore to shore of our country. Have you not heard it? Do you know who wants these two million boys? It is an enormous demand. Have you ever stopped to consider how many two millions are? Can it be that these boys are wanted for an army? Is there going to be another war, and has the President issued this proclamation? Our fathers remember how in the time of the great war the President of the United States, Mr. Lincoln, called for troops, once for three hundred thousand, and again for five hundred thousand. They also remember how the loyal people of the land took up the song, "We are coming Father Abraham, three hundred thousand strong." We often hear the old veterans tell of those days.

But there are now no alarms of war, no sound of drum and fife, or thunder of cannon. There is no north, no south, no east, no west. All over this broad land is floating the banner of peace. Whence comes, then, this call for so vast an army as two million boys? Listen! The call comes from the tens of thousands of saloons that are crowding every city, town, and village. Many of our large mills have been closed during the past few years, but these mills of death never stop. It matters not to what city you go, this grim, solemn grinding of the revolving wheels of death is heard. They have never stopped, but from each generation they demand their two million victims. Boys are in greater demand in this business. It cannot proceed without them. The ranks of the old men, whom they have depraved and degraded to a condition of that below a beast, are continually dying out, and their places are being filled by fresh young boys and young men.

This procession of death is marching forward, and what a wretched army it is! On it goes, destroying millions of once happy and comfortable homes all over this broad land of ours. Bodies, minds, souls, honor, happiness, all must go before it. Who will supply the next thousand, the next hundred thousand, victims? Reader, you may be one of them. One family in every five must offer a boy. Shall the unfortunate one come from your home? Shall it be your brother? Shall it be that bright-eyed baby brother in the crib, now so helpless and so sweet, over

which the mother is constantly watching every day, and often wondering what her boy will make of himself? Dear reader, where do you stand? Two million boys are wanted. Will your boy be one of them? Shall it, by some fatal possibility, be your own self, overtaken by temptation and dragged down with the other tens and hundreds of thousands?

The mills of death grind on. They are sustained by the law and officials of law, and the weak consciences of men who would tolerate no other agency of destruction as they tolerate this. This mill of death never shuts down. Would it not be well to close it for awhile? May we not hope that every boy who reads this, and every girl as well, will put the whole might of their influence against this demon, the saloon?

Every five fathers by sustaining the saloons, must agree that one son from among their boys shall be offered as a victim of the devouring Moloch. They must consent to this, or be willing that some other families shall be compelled to offer more than their share. What are you going to do about it? Are you now doing your duty before God and man by letting this great American dragon live throughout the length and breadth of this country, slaying boys, women, and men?—*American Issue.*

The Sunday School

LESSON FOR JANUARY 9

BY THE EDITOR

Jesus Tempted.—Matt. 4: 1-11

GOLDEN TEXT.—For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2: 18.

LESSON THOUGHT.—To be tempted is not sin, but to yield to temptation is sin, because we are not tempted above that which we are able to endure.

Home Readings

Temptation of Jesus, Matt. 4: 1-11.

Temptation of Adam, Gen. 3: 1-13.

Temptation of Job, Job 1: 1-22.

Endurance of Temptation, James 1: 1-15.

Succor for the Tempted, Heb. 2: 1-8.

Sympathy for the Tempted, Heb. 4: 1-16.

Benefits of Temptation, I Pet. 1: 1-11.

Introductory Notes

Parallel passages will be found in Luke 4: 1-13, and Mark 1: 12, 13. The Temptation is one of the most mysterious experiences in all the life of our blessed Lord. As there were no eye witnesses to the Temptation, the story must have been related to the disciples by the Lord himself, otherwise they could not have related it so minutely. The most natural interpretation of this scripture is that of an actual experience, a real temptation of our Lord by the devil as a person. Note that it is said that the Spirit "drove him," the "Spirit led him." His going to the Jordan to be baptized was voluntary, this was not. He was not unwilling, but he had to be led, driven.

Meaning of the Text

1. *Then.* Immediately after our Lord's baptism. *Led.* Mark says the Spirit *driveth* him. He was urged, constrained, impelled, not by his own, but by the Spirit. Compare Ezek 8: 3; Acts 8: 39. *Wilderness.* The precise locality not known. According to Mark it was a haunt of wild beasts. *To be tempted.* Put to the test or proof. *The devil.* The accuser or slanderer. A real person, and as such he appeared to Christ in the temptation.

2. *Fasted.* According to Luke he ate nothing. 4: 2. It was an entire abstinence from food. Ex. 34: 28; I Kings 19: 8. *Forty days.* Both Mark and Luke say he was tempted during these forty days. *An hungered.* When the spiritual ecstasy passed off the craving of hunger asserted itself. Such are dangerous moments to the soul.

3. *Tempter came.* Came in person, not a mere vision. He came in the time of Jesus' weakness. *If thou—son of God.* So he had just been proclaimed by the voice from heaven. The if does not express doubt. The tempter says: "You are the Son of God; you need not go hungry; exercise your power and these stones will be made bread. It was a real temptation.

4. *It is written.* The Lord quotes from Deut. 8: 3, the Greek translation. In answer to the tempter, which he knew to be a temptation, his manhood asserts itself. *Bread alone.* God can provide for his children without the use of bread. He fed Israel with manna; in the hour of trial he will find a way of support without yielding to the tempter. Besides man has higher needs than those of the body, and it is better to suffer wrong in the body than to suffer wrong in the soul.

5. *Taketh him up.* The site of the city was elevated. The Jews were accustomed to use the expression, "up to Jerusalem." *Holy city.* That is Jerusalem. *Pinnacle.* An architectural term for a wing-like projection. The place was probably on the roof of one of the temple porches overlooking the deep valley of the Kedron. The language implies an actual occurrence.

6. *Cast—down.* Into the court below among the people who would regard his sudden coming among them as miraculous and would thus accept him as the Messiah. *Written.* Ps. 91: 11. Compare with what the devil quoted and note how he distorted the word as he always does.

7. *Written.* Deut. 6: 16. The Son of God knew more of the Bible than did Satan. The temptation was purely one of presumption, and going into danger without being sent, one can not expect God's protection. Num. 20: 7-12.

8, 9. *High mountain.* What mountain this was or in what manner all the kingdoms of the world were shown to Jesus, does not matter. The vision was of course supernatural. The thought of earthly despotism and universal empire was present with Jesus. Afterward when they would have made him